THE CHURCH AND MODERN PROBLEMS

P. B. FITZWATER

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THE CHURCH AND MODERN PROBLEMS

In the Light of the Teaching of Paul in First Corinthians

By

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CHICAGO

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INTRODUCTION

Has the Church any answer to modern problems? Is the Bible still a sufficient rule of faith and a safe guide for daily practice? May the Christian know how he ought to walk so as to bring no dishonor upon the name of Him whom he professes to love and serve? Or, must the present-day believer find some other book for his guide, some other organization for his fellowship, some other person for his leader?

These, and other questions, are raised by the complexity of modern life, by the infidelity of the worldling, and because of the unchristian attitude and actions of many members of Christ's Church. And the need for definite answer is great and urgent; the Church has everything to gain by a clear setting forth of the teaching of her Lord with reference to problems of conduct; she will gain in the intensity of her own spiritual life, the influence of her presence in the world as a witness for

Christ, and her testimony to the grace of God that bringeth salvation.

Dr. Fitzwater has rendered valuable service in calling attention to the fact that the First Epistle to the Corinthians presents clear, unmistakable, and adequate answers to many modern problems. He has brought things new and old out of the treasury. He has set forth in virile, wholesome and pungent language the fact that the gospel of Christ is still the power of God unto salvation; and that, as embodied in the teaching of St. Paul by the Holy Spirit in this Epistle, it does enable the Christian to live soberly and righteously and godly in this present world.

Chicago, Ill. PARLEY E. ZARTMANN

I

INTRODUCTORY; IMPORTANCE

The teachings of Paul, in 1 Corinthians, is of perennial interest to the Bible student and Christian worker because of its practical bearing upon church life and activity. The title of these articles was suggested by the circumstances gathered around the founding of this church and Paul's method of dealing with the difficulties which arose within it. It is here that we see Christianity in conflict with heathenism—the Church established in the midst of a refined and corrupt people. It was natural that under such circumstances questions should arise touching the relations of Christians to the surrounding heathen.

In this Epistle are unfolded principles which relate to the proper discipline of the Church; the correct basis of social intercourse; the rights and claims of the marriage relation; the proper decorum in the public assembly; the origin and exercise of spiritual gifts; and the

nature of the resurrection body. Here, then, the foreign missionary can learn the proper method to use in the founding of a church, even in the midst of a cultured, heathen people. The Christian pastor, likewise, can find the proper methods to use in the solution of the problems which confront him in church life. They may never have to deal with the problems herein enumerated, but the principles involved in Paul's acts and decisions are of universal application and will answer as guides in all ages.

The Church can expect to have to deal with party spirit; to administer discipline; to correct the social relations of her members; to maintain church order; to set forth the true significance of the Lord's Supper; to exhibit the nature of the body of Christ as an organism; to instruct as to the origin and right use of spiritual gifts; and to emphasize the truth of the resurrection of the body.

Thus we see that the teachings of this book have a practical bearing upon the establishing of the Church in heathen lands, as well as the direction of its affairs in Christian lands, be-

coming a manual for foreign missionaries and Christian pastors at home and abroad.

HISTORY OF THE CITY OF CORINTH

In Paul's time it was the largest city in Greece. The Roman general Mummius destroyed it in 146 B. C. It lay in ruins for one hundred years until rebuilt by Julius Cæsar in 46 B. C. Its situation determined its greatness. It was located on the Isthmus of Corinth, which had an important seaport on each side through which the commerce of the world flowed. Because of its situation it could impose toll on all goods passing through, resulting in the piling up of vast wealth. Its population was a mixed multitude. Traders from all parts of the commercial world met there.

As Corinth increased in wealth it increased correspondingly in wickedness. It was a veritable hot-bed of all sorts of vice, being notoriously licentious. A word was coined to express this condition. To play "the Corinthian" meant to be guilty of the deepest immorality. "The vice of the East and West met and

clasped hands in the work of human degradation." Religion itself was turned into prostitution. A great temple was erected there where thousands of fallen women ministered as priestesses in this odious worship. This temple was dedicated to the goddess Aphrodite corresponding to the Roman Venus. "Greek philosophy in its decay showed itself in endless discussion about words, non-essentials, a tendency to set intellectual above moral distinctions, and a denial of the future life for the sake of an unlimited enjoyment of the present." This gives us some idea of the conditions which Paul had to meet when he entered upon his work there about the middle of the first century.

HISTORY OF THE FOUNDING OF THE CHURCH AT CORINTH

This is recorded in the eighteenth chapter of the book of Acts. Coming from Athens to Corinth on his second missionary journey, Paul was joined by Timothy and Sílas (Acts 18:5). Being a stranger in this city and without the means of support, he associated him-

self with Aquila, a Jew who, with Priscilla, his wife, was banished from Rome by the edict of Claudius. While lodging in this house he joined with them in the making of tents, for he was of the same craft. Thus we see a business tie, as well as a natural one, joined these people together. Every Jewish boy was taught some trade regardless of the social and financial standing of his father. One of their rabbis said that he who failed to teach his boy a trade taught him to steal. This would be wholesome advice for this age. Society and business would not then be infested with so many parasites.

On the Sabbaths Paul would reason in the synagogue and persuade Jews and Greeks. His preaching of the doctrine of the Messiahship of Jesus aroused bitter opposition, whereupon he shook the dust from his feet and went to the Gentiles. Instead of the synagogue he now made the house of Justus the center of his teaching. Here his work was attended with great success. Crispus, the ruler of the synagogue, with many people of prominence, believed and was baptized. A vision from the

Lord, showing him that He had much people there, caused Paul to remain in this city a year and six months. The remarkable success attending his ministry in this city so incited the enmity of these Jews that they arraigned him before the Roman governor. As soon as the governor learned the nature of their charge against him, they were dismissed in a disgraceful manner. This gave encouragement to the bystanders and they beat Sosthenes, the ruler of the synagogue. Notwithstanding this, Paul still remained many days.

From Corinth, Paul, in company with Aquila and Priscilla, sailed to Ephesus. After a short stay there, he left his friends at Ephesus and sailed to Cæsarea, from whence he went to Jerusalem. Soon after his departure from Ephesus Apollos came and preached in that city. He was eloquent and mighty in the Scriptures but needed more information concerning the truth, for he knew only the baptism of John. Perceiving this serious defect, Priscilla and Aquila instructed him in the way of the Lord more perfectly. This done, they gave him letters of introduction and

sent him to Corinth. Here he "powerfully confuted the Jews, publicly showing by the Scriptures that Jesus was the Christ."

Paul returned to Ephesus and remained there three years. While there he heard of the state of the Corinthian church. The commercial interests of the two cities brought them into close contact. Besides, the church addressed some letters of inquiry to him concerning certain matters. Then, too, the household of Chloe had given him some information concerning the party spirit which was arising in that church. He seems to have written a letter to them which is no longer in existence and likely he visited them. Most assuredly he sent Timothy to them (4:17; compare Acts 19:22).

THE OCCASION OF THIS WRITING

This was: First, the existence of rival factions contending against each other; second, their failure to carry out church discipline; third, their going to law with each other; fourth, indifference to the gross immoralities of the Corinthians; fifth, letters from them requesting information as to—(a) marriage and

divorce; (b) food connected with heathen sacrifices and festivals; (c) the exercise of spiritual gifts; sixth, disorders in the public assembly, consisting of the improper behavior and unseemly dress of the women and the abuse of the Lord's Supper; seventh, the presence in the church of certain ones who denied the resurrection of the dead.

II

THE TRUE CHURCH OF GOD

Our discussion of the problems of the modern church will be from the viewpoint of the true Church; in fact, only as we have in mind the true Church, will our discussion have point. We are living in a time of such gross misapprehension of things—so many things have been tacked on to the church that much that is called "the church" is not really the Church. In the light of New Testament revelation, by "the Church" is meant believers in Christ, the body of called-out people from among all nations united to Jesus Christ as head and to each other as members of the organism by the Holy Spirit. The Old Testament prophets told of the kingdom to be set up with Messiah at its head and Israel at its center. In the Gospels we have the kingdom offered to Israel, but they refused it and crucified the King. The kingdom was then withdrawn—placed in abeyance—and only in the book of the Revela-

tion do we see its establishment. It had its beginning after Christ's ascension and its translation will take place at His second coming. Between its beginning and consummation there is a great parenthetical interval in which the Church comes to view. It is, therefore, something different, separate, and apart from the kingdom.

In 1 Corinthians 1:1-9, the preface of the book, we have disclosed unto us the characteristics of the true Church. In verse 2 it is stated that the Epistle was addressed to the Church of God. These messages were directed to those who had been brought into the fellowship of Jesus Christ and therefore were members of His body, the Church. The statement, "with all that call upon the name of the Lord Jesus Christ in every place," shows that while the application was intended primarily for the church at Corinth, and was therefore local, its underlying principles are applicable to the entire Church for all time to come. That we may know the extent of its application, we note the following distinguishing features of the Church of God. In the second verse of this chapter

are set forth the prevailing characteristics of the true Church, giving us an unfailing test whereby we may know the people composing the body of Christ.

1. *They were consecrated,* "to them that are sanctified in Christ Jesus." The word "sanctify" here bears the primary scriptural meaning, namely, to set apart for a specific and holy use, to dedicate. Thus we see that the Church of God is composed of men and women set apart for a holy use. They are called out from among other people to maintain before the world a life reflecting Christ and to be witnesses for Him. The supreme aim of every member of the Church should be to attain to this end. It should not be a matter of seeing how much of the world's enjoyments he can gain and how many honors he can attain. This consecration is God's act, no one can consecrate himself, it must be done by the living God. The utmost that one can do is to yield himself up to God's will. It is only as this is done that Christ's purpose for us can be realized.

2. *A holy people,* "called to be saints." One consecrated to God must become holy for God is holy. The members of the Church of God partake of the divine nature and therefore should exhibit in human life this fundamental trait of God. To belong to the Church of God is not only to be dedicated to God's sacred use, but positively to manifest God's holiness. Many today, as in the church of Corinth, seem to have forgotten this, for even the common moral requirements are ignored. The members of the true Church are not dominated by the passions of the world, but constantly are to show the divine purpose in their calling and sanctification. This is the all-comprehensive purpose of God in man's redemption—the exhibition of His own glorious excellence. The purpose does not terminate upon man, but upon God. The fact that we are called by the name of Christ ought to impel to a holy life. The one, therefore, who really is a member of the body of Christ will put away all filthiness of habit or conduct and every act that does not positively enhance God's glory. If this really were believed today by people pro-

fessing godliness, all vile conversation, attendance at places of questionable propriety, the using of questionable methods in business, and tobacco-using, would be done away with.

3. *Universality,* "all that in every place call upon the name of Jesus Christ." The body of true believers is not confined to one nationality or race, nor to one age, but is composed of some out of all kindred and tongues and out of all ages. One of the new songs in glory will be, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9). This truth, if laid hold upon, will do away with much of the Pharisaism and selfishness so prevalent among Christian people. The one only test is calling upon the name of Jesus Christ. All persons, therefore, who really call upon His name belong to the Church. However, calling upon His name means to trust in Him, to look to Him as the supreme Lord. It is belief in Jesus Christ as one Lord, which brings men

together as a Christian Church. Happily, no ecclesiastical organization can dictate as to who shall be members of the Church, for it is not a matter of subscribing to some church polity.

4. *Unity,* "both their Lord and ours." Since there is but one Lord, all membership and interests center in, and consist in Him. Therefore, there must be unity. Envy and rivalry will disappear when this is realized. Christ is the one Head and the members composing His body are not divided. By the one Spirit we were all baptized into the one body (12:13). Since that body is a united body, let us inquire as to what that unity consists of. Is it in the minutiæ of ecclesiastical polity? Nay, verily; for if that be true, it is evident that there is but a small body of true Christians in the world, for within denominational circles there are about as many views of the various details as there are members. Our mental proclivities are such as to prevent such union. Surely we must look elsewhere for the basis of true unity. Most assuredly that union must be in Jesus Christ and the great cardinal doctrines of

God's Word. When this is realized, a long step forward will have been taken. If we were to emphasize the principles upon which we are all a unity, we would be surprised how rapidly the small things would adjust themselves to a harmonious working condition.

In verses 4-9, Paul expresses his thanksgiving. It was for the grace of God which was bestowed upon them, enriching them in utterance and in knowledge waiting for the coming of Jesus Christ. The apostle in these words considers church character and church equipment. Being enriched in utterance, shows that the power of the Church's testimony is from Christ and centers in Him. This shows that the Church not only was equipped intellectually, but gave evidence of experimental knowledge of it. Their utterance, no matter how eloquent, would be of no consequence unless it centered in Christ. It is seen today that wherever intellectuality and culture have taken precedence over the preaching of the cross of Christ, such preaching is devoid of power.

III

CHURCH FACTIONS; OR, SECTARIANISM—ITS CAUSE AND CURE

Chapters 1:10-4:21

I. THE FACT STATED. CH. 1:10-12

The church at Corinth was divided into four parties contending for leadership—some were for Paul, some for Apollos, some for Cephas, and some for Christ. These different men possessed different gifts and no doubt emphasized different phases of truth. Such emphasis was not for any selfish purpose on their part, but the result of the Spirit's leading. These people failed to take into consideration that emphasis upon the different phases of truth is essential to its right understanding, the one being complementary of the other. The Corinthians failed to take this into consideration, as many people do today. Neither Paul, Apollos nor Peter posed as rival teachers and

leaders. The fault was with the people. Then, too, there were those who repudiated all human teachers and raised the cry of "Back to Christ." This party, perhaps, became the most sectarian of all. Then, as now, those who repudiate all denominational affiliations were the most unyielding in their demands for party recognition. With dismay Paul hears of this condition. If he was so affected then, how would he be now? The apostle most deeply deplores this condition of affairs and secretly rebukes them for their carnality. We are at no great loss to know why he should do this, for he knew full well that the devil has no surer way of breaking up a church than by turning men's eyes away from Christ to the men who preach Him. Men are prone to be occupied more with the messenger than with the message. Sectarianism is an evil to be deplored. The Church was intended to be the unifier of the race. All races, and all kinds of men, were to be gathered within her pale, all united around one common head, saying, "Our Father." Instead of this the Church has alienated men and races. Men will do business to-

gether, dine together, but will not worship together. Because of this factious spirit the strength of the Church is frittered away in strife, her growth is retarded, and her testimony marred. The world looks on and laughs. There can be spiritual growth only as the members fix their eyes on Christ alone, and are united in Him.

There were also some people who laid great stress upon the fact that they had been baptized by certain persons. So great did this danger become that Paul delegated that work to others lest they should think of being baptized in the name of the man, rather than the Christ who instituted the ordinance. Many today need to be reminded that the virtue of baptism does not lie in the administrator, but in the faith of the baptized person in the blood of Jesus Christ.

II. THE PROBLEM CONSIDERED. CH. 1:13-4:5

The same causes which broke up the Corinthian church are operative today. The same remedy proposed by Paul will heal the dissensions. In the consideration of this problem we

set forth Paul's teachings in formal propositions, as follows:

Proposition 1. *Factions are caused by an improper comprehension of the headship of Christ* (1:13-16). Christ is more than a great teacher. He is the vital Head of an organism —the Church. The Church has but one Head and one source of authority, that is Christ. To place anyone before Christ is the greatest disloyalty. That is just what one does who is controlled by the partisan spirit. The personality of the man eclipses that of Christ. It is not by Christ's teaching and life that men are drawn to God. It is through His death that He came to have an unique claim upon man. The Church is founded upon the cross. Christ did not die as a martyr, but as Redeemer. He, the representative of God and man, gave His life as a ransom. Failure to grasp this cardinal truth causes divisions. It is when men fail to grasp the person and work of Jesus Christ that party spirit creeps in. The cure for this evil is the true conception of Christ's authority and headship. Men must see Him as

the crucified Saviour, made Head and Lord over all. Only when the thoughts of each one center in the Master can there be unity, which is so essential to growth and development. It was the fear lest men should be drawn away from this conception that caused Paul to refrain from baptizing. It is pitiable to see men and groups of men endeavoring to obtain unity among themselves by church organizations, with systems of teaching, or around teachers. Such efforts fall not short of folly.

Proposition 2. *Church factions are caused by a false conception of the gospel* (1:17-25). The gospel is the proclamation of salvation by faith in the crucified Christ and His resurrection from the dead (See ch. 15:1-4). The express purpose of the gospel is to save men, not to afford an occasion for the lifting up of their pride (1:21). This gospel was the heart of Paul's message. His supreme aim was so to carry on his work that the whole matter might stand in the power of God, and not in the wisdom of man. He especially defended himself against having sought to please men. Doubt-

less with varying circumstances he varied his style, but we are assured that at Corinth, at least, his style was free from rhetorical embellishment.

Though he was pre-eminently qualified to reduce Christian doctrine to a system, so as to appeal to the judgment of the Grecian philosophers, he chose, like his Master, to announce it as good tidings of great joy. He full well knew the nature of man apart from divine aid, and the effectiveness of the salvation which God had provided in His Son. His soul was so wrought upon by the Holy Spirit that he was impelled to announce in the simplest way possible the good news of salvation to a lost world. He refrained from preaching the world's philosophies, for all history and experience had shown that they were unable to bring men to a knowledge of God (v. 21). He showed that the way God determined to save men is by preaching Christ as crucified. Paul preached a person, not a mysterious philosophy. What the world needs today is a vision of the cross. When people get a proper vision

of Christ on the cross their hearts are melted, they repent and believe.

The cure, then, is to present the gospel as God's means of salvation, and not as a system of philosophy. However, it is the divinest of philosophies when apprehended by the spiritual mind. Poor, ignorant, and helpless men are unable to understand philosophy, but all can understand the message of the cross, all can understand the helping hand of love. Philosophy has never changed the life of the philosopher, nor the morals of the street upon which he lived; but wherever the gospel is received there is transformation of life. The preacher himself must experience it before he can proclaim it effectively. Philosophy is confined to the few, while the gospel of Christ is universal. Not only is it adapted to all nations but to all classes of men in those nations. To see the contrast between philosophy and the gospel one needs only to place Plato's philosophy over against the gospel of John, or Peter's preaching with the teaching of Aristotle. The contrast is as great as light and darkness. The contrast is no less great in our

own time in the churches where the gospel is preached and those where human philosophy is taught. To unite the churches, then, let there be a return to the proclamation of God's evangel and the repudiation of the world's philosophies.

Proposition 3. *Church factions are caused by an improper conception of the constituent elements of which the Church is composed* (1:26-31). Not many wise and noble—not those whose wisdom enables them to find out God and whose nobility of character commends them to God—there is no aristocracy with Him. Before God no flesh can glory, for all have sinned and come short of His glory. One of the prominent causes of sectarianism today is the failure to declare universal human depravity, and the consequent accentuation of differences in the ability and position of men. The cure in this case is to show that all men are sinners, lost and hopeless, groping in midnight darkness; as unable to help themselves as the blind man is to open his eyes, and that man's being in

Christ is God's doing—"of him are ye in Christ Jesus." Christ has been made wisdom to those who are ignorant; salvation to those who are in sin; sanctification to those who are unclean; and redemption to those who are entangled in the bondage of sin. Man did not seek God, but God sought him. All that he is and all that he has is of Christ.

Proposition 4. *Church factions are caused by failure to apprehend that the apostle's ministry was not in words of human wisdom, but in the power and energy of the Holy Spirit* (2:1-16). His repudiation of the world's wisdom was misconstrued. In many cases it is so today. The cure is to realize that the gospel is the true wisdom which man, unaided, could not find out. The words of the rhetorician must be set aside for the message and words of the Holy Spirit. Since this wisdom of God cannot be grasped even by the princes of this world, but is revealed by the Spirit, it should be the aim of the minister to create within men the spiritual mind, because the spiritual mind is essential to the understanding of the spiritual message. The supreme need, then, to bring

about unity, is not teaching, merely, but regeneration. The world today sorely needs preachers like Paul. The worldward drift of the Church is due largely to the absence of such preachers.

We may affirm three things of Paul as a preacher. First, he was a man with a message from God. The preacher of today can and must come with the same message; he must get it from the same source, namely, the infallible Word of God. Second, he was a man who did not doubt the authority of his message. The chief weakness of the modern pulpit message is the lack of positive conviction as to the Word of God. Believing that his message was from God, he was impelled to proclaim the message. Like Jeremiah, the Word of the Lord was in his heart as burning fire shut up in his bones. Third, he was a man who believed in the illumination of the Holy Spirit, which enabled the sinner to apprehend the love of God in Christ Jesus. The Holy Spirit alone can take the things of Christ and show them unto the people. The preacher who properly honors the Spirit will not spend his greatest energies in

the rhetorical embellishment of his sermons. If ever there was a time when the Church needs such preachers it is now.

Proposition 5. *Church factions are caused by a false conception of Christian ministry* (3:1-4:5). To conceive of the ministers as party leaders or teachers of philosophy tends to divisions. Such a view exhibits the low stage of Christianity (3:1-4). Divisions in the Church occur when men's eyes are turned from the Church of Christ to the men who preach Him—when they are occupied with the messenger rather than with the message—when they respect the authority of the preacher rather than the One who sent him to preach. The cure in such a case is to get a proper conception and estimate of human teachers. They should see them as they really are.

First. As servants of God, instruments in His hands for the execution of His will, not leaders of men (3:5, 6). They are men sent to deliver a message, to perform a definite work. They are not the authors of the system of truth which they teach. When men look

away, then, from the ministers to God Who sent them, they will not be imbued with the party spirit.

Second. That they are one, equal in rank, called by the same Spirit, to teach the same truth, and stand in the same relationship (3:8, 9). The coming of an official hierarchy has no place in the Scriptures. When men once see it as such they will turn away from human teachers to their message.

Third. That every minister must account to God for his work (3:10-21). If he lay other foundation than Christ, he is not a Christian minister at all. If he build sound doctrine on that foundation he will get a reward. If he build false doctrine, he will suffer loss and be punished. Sorrow and anguish will be to him who builds good material upon a poor foundation and, likewise, to him who builds poor material upon a good foundation. Human material and human wisdom have no place in the solemn work of building the Church of God. Worldly-wise teachers destroy God's temple and incur God's wrath (vv. 16-20).

Fourth. Ministers, owned by the Church, are her property, and not the Church owned by the ministers (3:22, 23). We should not, therefore, put confidence in men. We should follow them only as far as they follow Christ.

Fifth. Ministers, God's stewards (4:1-5). Their business is to dispense His truth. They have no right to originate or create the message. God demands fidelity on their part. He will judge them as to their faithfulness.

III. CONCLUSION. CHAPTER 4:6-21

First, he issues a sharp rebuke (vv. 7-13), in which the most cutting irony is used (vv. 7, 8) and in which their carnality is shamed by his own apostolic example (vv. 9-13). Second, his position as a father. He regards the Corinthians as his spiritual children. Looking upon them as such, his parental heart is grieved over the contentions among them. Third, appeal to apostolic authority (vv. 18-21). Having reasoned with them so patiently, pointing out their errors and showing them so clearly their way of shame, then the way to come to a blessed unity in Jesus Christ, the Head, he reminds

them of his authority which God vested in him as an apostle.

IV

CHURCH DISCIPLINE

Chapter 5

I. THE OCCASION

The church at Corinth was guilty of tolerating within her communion a man who was guilty of incest, an immorality to which even licentious Corinth was a stranger (v. 1). This did not even meet the disapproval of the church, for it seems that they were rather glorying in it. Perhaps this man was rich, educated and influential. So glad were they to have him as a member of their church that they were willing to condone his sin. The Corinthian church is not the only one which has been remiss in discipline toward the rich, educated and influential. Seeing the awful end of such remissness of discipline, Paul authoritatively demands that immediate and drastic measures be adopted to rid the church of such scandal. The offender was to be excommunicated, giv-

en over to Satan for the destruction of the flesh. This was more than excommunication —it was the infliction of divine judgment.

There is an utter lack of church discipline today in all our churches. This is one of the secrets of the ineffectiveness of her testimony. In many places men and women may conduct their business affairs and live such lives as may please them and yet be regarded as in good standing in the church, especially if they are wealthy and somewhat clever. Members may attend church services only occasionally, may not even take part in prayer meetings or even have prayer in their own homes, scarcely give a mite of their possessions to the Lord's work, yet when they move away from our congregations we give them letters certifying to their good standing. There ought to be an awakening along this line. In the fifth chapter of this Epistle we have a precedent for church discipline which dare not be ignored.

II. AUTHORITY FOR CHURCH DISCIPLINE

In many quarters there are those who question the right of the Church to discipline her

members. This is never done by those who have a proper conception of the Word of God, and who are not longing to go after the world. The Church has the inherent right to pass judgment upon her members, to determine who shall be members, and as to how they shall live as members. She not only has the inherent right by virtue of her organization as a body, but she has the apostolic precedent and command (v. 4). This position is challenged by some who misinterpret Matthew 13:30, saying, "Let the wheat and the tares grow together." They fail to see that that Scripture applies to the *age* in which we live, and not to the members of this called-out body called the Church. This authority to discipline resides in the congregation—does not inhere in the officials, but in the congregation as a whole. If the congregation has not this authority, Paul was in error when he held that congregation responsible for its administration. To question this is to question Paul's inspiration. He emphatically affirms (14:37) that he was speaking from God, speaking by the Spirit, and he held them responsible for the adminis-

tration of discipline, and most severely censured them for its neglect.

III. THE NECESSITY FOR CHURCH DISCIPLINE

To save the individual. "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (vv. 4, 5). This discipline was for the *destruction of the flesh* but for the *salvation of the spirit.* The flesh means the evil passions. He does not say for the destruction of the body, for in chapter 15 he tells us of the glorious resurrection of the body. In all church discipline primary consideration should be given to the good of the individual. This dare not be neglected.

2. *To keep the Church pure* (v. 6). For the Church to fail to pass judgment upon her members who sin, is to countenance sin. To disregard sin in one means to disregard it in all. Sin is a dreadful contagion. "Know ye not that a little leaven leaveneth the whole

lump?" Just as one rotten apple in a barrel of good apples may cause them all to rot, so one sinner in the Church, undisciplined, may affect the whole body. As a cancer unremoved may cause death to the whole body, so to preserve her own life, the Church must cut off her sinning members. The Lord cannot, and will not, bless that church which tolerates sin. Achan's sin and its disastrous consequences are a warning to all ages. The position of the Church is analogous to that of the Israelites who were forbidden under penalty of death to eat leaven during the seven days that followed the death of the paschal lamb. Christ is to us what the lamb was to Israel. As no leaven was allowed in the house of Israel, so the Church should remove the sinning member. The death of the paschal lamb put the obligation upon the Israelites to put away the old bread and bring the new; so the death of Christ obliges us to put away sin and live the new life. Sin, like leaven, communicates its nature to all it touches. As every nook and corner were to be searched lest leaven be found, so we should not only search our own

hearts, but the Church as a body, lest sin be found (vv. 7, 8). It is this disregard of sin and sinners that has brought the barrenness upon the efforts of the Church today. If we are to have a return of the spirit of revival, there must be the judgment for sin, and separation from it.

IV. THE GROUNDS UPON WHICH CHURCH DISCIPLINE IS TO BE ADMINISTERED. VV. 9-11

1. *Licentiousness* (v. 9). This should be attended to strictly for we are in a very immoral age. Licentiousness is gnawing at the vitals of the home, society, the Church, and the nation. Divorce is fearfully prevalent. The records of the Census Bureau show that in the United States, during the last twenty years, prior to 1908, there have been granted on the average, all told, twenty divorces each hour, and the average is increasing rapidly. In Peoria County, Illinois, in 1908, there was more than one divorce for every five marriages. In Chicago, in 1913, according to a newspaper report, there was one divorce for every seven marriages.

2. *Covetousness* (v. 10). This, too, is a sin of widespread influence. All about us men and women are grasping after money. Even in the Church many are more interested in the accumulation of money than in the building up of the cause of Christ.

3. *Extortion* (v. 10). This has reference to the forceful taking of goods from another. It may be the taking of excessive interest just because one is in the position to demand it. It may be in the manipulation of business affairs so as to bring about forced sales.

4. *Idolatry.* This has primary reference to the worship of false gods by the heathen, but has an application to conditions as they exist in many places today. Every man has his god. If it is not the true God, it is a false one. That which is uppermost in the minds and affections is a god to us. Our activities constitute our worship. Various are the gods which Americans worship today,—gold, pleasure, power, lust, beauty, dress, fame.

5. *Raillery* (v. 11). This applies to slander and abusive speech. Every church mem-

ber guilty of such conduct should fall immediately into the judgment of the church. If he will not repent, he should be expelled from the church.

6. *Drunkenness* (v. 11). Everyone who becomes intoxicated is a subject for discipline. However, this requires patient dealing, for many have inherited weaknesses along this line which require great effort to overcome.

V. THE DIFFICULTIES OF CHURCH DISCIPLINE

The first difficulty arises from the *consciousness of personal guilt* on the part of the individual church member. Even those who are leaders in the church frequently feel this, causing them to shrink from bringing others into judgment when they themselves are guilty. Then, too, some may use such circumstances as an occasion to "get even."

The second difficulty is *human limitation.* The imperfection of human knowledge renders it extremely difficult to properly discipline members. Sometimes that which seems to be sin on the part of one does not seem so

on the part of others, and actually, may not be. While this is difficult, it is not impossible, for the Lord said, "If any of you lack wisdom, let him ask of God." If selfish interests are left out and the mind of God is sought honestly, there will seldom be a mistake.

VI. THE SALUTARY EFFECTS OF CHURCH DISCIPLINE

1. *Upon the person disciplined.* It seems from the Second Epistle to the Corinthians that the man disciplined in this case, repented and was restored. While great care should be exercised lest one of these little ones who believe in Jesus should be made to stumble, it should be remembered that if one is really a child of God the discipline will have the effect of working repentance and reconciliation. It was said of a certain pastor, when of necessity he administered discipline to a member of his flock, he earnestly remarked to the offender that his sin was of such a nature as to necessitate his being disfellowshipped, but that the church door stood open for his return whenever he repented and confessed his wrongdo-

ing. However, if he were really a sheep he would come back bleating to get into the fold, and would not, as a pig, endeavor to root out the foundation of the Church. The reason why some parties try to destroy the influence of the Church itself, when they have fallen into her judgment, is because they never were Christians.

2. *Upon the Church herself.* The best working churches are those where discipline is exercised. It is said of a certain church, where members were disciplined even for gossiping, that scarcely a week passed by without conversions. What a happy effect it would have upon us if for gossiping, prying into other's business, dishonesty, lying, and all acts of immorality and evil conversation, members were brought into judgment! While we would insist upon rigid church discipline, it should be carried out in the spirit of the love of Christ; and great care should be exercised, lest the limits of the inspired Word of God be transcended. We should distinguish most carefully between human and divine standards.

V

LITIGATION AMONG CHURCH MEMBERS

Chapter 6:1-11

The Corinthians were guilty of carrying their differences into the civil courts for adjudication. Perhaps the case at hand was the carrying into the heathen court the matter mentioned in the previous chapter, namely, the man having his father's wife. The apostle, horrified at such practices, exclaims, "Dare any of you having a matter against another, go to law before the unjust?" The restraining influence of the apostle's teaching needs to be much emphasized today, for it seems there is a greater tendency to disregard this instruction than in former days. The world would be ignorant of many a scandal which the devil has used to the detriment of the cause of Christ, if Christians had heeded the teaching of the apostle on this important subject. Dis-

putes are to be expected. The occasions for them are manifold. We are constituted so differently that we are liable to see things from different angles. Besides, with the growing complexity of social and business life, interests will be brought into conflict more and more.

I. THE SCANDAL OF IT. V. 1

The very fact that they went to law indicated that there was a bad spirit and a worse practice among them, for "the law was not made for a righteous man, but for the lawless and disobedient, for the ungodly and sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons" (1 Timothy 1:9, 10). Going to law was bad enough, but when it came to going to law brother with brother, the offense was most aggravated. It is not only a disgraceful thing from without, but it mars brotherly feeling. There are few things which so alienate fraternal affections as contentions at law. Many, even brothers in

the flesh, as well as members of the same Church, have elbowed each other for years, without speaking, simply because of some litigation before a court. Further, this going to law was before the unbelievers, which would leave a bad impression upon the world. For those who professed to be followers of the Prince of peace, to be quarreling, caused the world to consider their professions to be a sham. The scandal of such a proceeding is seen from the following considerations.

1. *It is treason against Christian brotherhood.* It shows at once that our profession is a farce. If Christ be our Head and we members of His body, there can be no quarreling and contentions among us. Harmony belongs to the one body. Litigation before the courts on the part of Christians contradicts brotherly love and puts the lie to our profession.

2. *It insults the dignity of the Church.* The Church contains elements and forces within herself equal to any emergency which may arise. To go before the courts with our trou-

bles is to exhibit the impotency of the Church in her inability to meet the exigencies within her life and activities.

3. *It reproaches Jesus Christ.* He is the Head of the body. For the members of that body of which Christ is Head to take their differences before the world, is to show that the Head is not capable of managing the interests of the body. Jealousy for the honor of the name of Christ will deter us from going to law.

4. *It dishonors God.* Our being joined to Jesus Christ is through the plan and will of God (1:30). Therefore, the failure to bring about harmony reproaches the one who designed it. Any failure of an organism to accomplish the purpose for which it is designed reflects discredit upon the designer.

5. *It outrages the dignity of the gospel.* The gospel purports to be the healer of dissensions. The very song which the angels sang upon the advent of the Lord was, "On earth peace, good will toward men." While

there are peace and good will there cannot be contentions at law.

II. THE ABSURDITY OF IT. v. 2, 3

1. *It is unprofitable.* More is lost in going to law than is ever gained. In the face of such fact, litigation among men is most absurd.

2. *It mars brotherly feeling.* The private adjustment of matters would avoid many wounds which are scarcely ever healed. It is easier to prevent a breach of the affections than to heal it when once made. It is a good thing to have enough grace to live together in peace after there have been contentions, but it is infinitely better to have sufficient grace to prevent them.

3. *It is incongruous to the Christian calling and destiny.* The Christian has been called out of the world to be a light to it. Those, then, who have been called out of the world to be saviors to it should not thus give the lie to their mission. The saints shall judge the world, "If the world shall be judged by you, are ye unworthy to judge the smallest mat-

ters?" It is the height of absurdity for those who are destined to be the world's judges to carry their trivial matters to the people of the world for adjustment.

Then, too, it is said that the saints shall judge angels. If we are, then, to be judges of those who have been created our superiors, it is inexpressibly absurd for us to go to the courts of this world for the adjustment of our difficulties. Let those who are disposed to go to law hastily, ponder well these things.

III. THE REMEDY FOR IT. VV. 5-7

1. *Arbitration* (v. 5). Matters upon which Christians cannot agree should be submitted to capable judges. Even the most insignificant of the children of God would come nearer to doing justice than a heathen judge, for the one who is a member of the body would be sympathetically interested in his fellow members.

2. *Suffer loss.* What cannot be adjusted by arbitration, lose rather than disgrace the name of the Lord Jesus Christ. It were better to suffer wrong.

IV. THE PENALTY OF IT. VV. 8-10

Verse 8 implies that defrauding by litigation had been going on. Such unrighteousness shuts out from the kingdom of God. The apostle says, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." He means to say that just as these gross sins —fornication, adultery, etc.—exclude from the kingdom of Heaven, so separation from God is the inevitable doom of those who practice litigation. Furthermore, it reveals the fact that the individuals so engaged have not been born from above and are, therefore, in their sins. May this awful penalty be a solemn warning to all!

VI

THE CHRISTIAN'S ESTIMATE OF HIS BODY

Chapter 6:12-20

Licentiousness was a common sin at Corinth. Among its inhabitants it was not reckoned as sin, for it constituted a part of the worship of Aphrodite. Christianity is diametrically opposed to such abominable practices. The Corinthians tried to defend this practice on the ground that since God had made the sexual distinctions, it was right to indulge them. They placed this question on the same basis as food (v. 13). They argued that God made the digestive organs and also food. If to eat food is not wrong, then it is not wrong for the sexes to cohabit. This awful error Paul seeks to correct. He leads up to the matter by laying down some general principles. Twice he declares "all things are lawful." By this he meant that all acts in harmony with God's primal purpose were in themselves law-

ful. Sexual distinctions were made for a high and holy purpose—the procreation of the race. Any indulgence, save in harmony with God's purpose, is criminal.

Under certain circumstances "lawful things," even, may not be right for the Christian. First, lawful things may not be expedient; and, second, lawful things must not gain the mastery. In this section of Scripture, the apostle deals mainly with the sin of fornication, only making a passing mention of meats. It should be borne in mind that indulgence in unlawful things has slain its thousands, but wrong indulgence in lawful things has slain its tens of thousands. It is perfectly right to eat, to dress, to have certain occupations, to enjoy certain amusements and recreations, but when they become our masters they become sinful to us. Paul's argument in correcting this evil gathers around the true estimate of the human body. In this day when everything is so completely under the sway of passion, when life itself is only estimated by the amount of pleasure or gain it will bring, it becomes us to take a sober look at what God says about the body.

Human life is very cheap in men's eyes in this age. The body is abused by overwork, by overeating, by overindulgence in pleasures and recreations. In the Scripture the Holy Spirit clearly sets forth some facts touching the human body which, if fully apprehended, will cause all Christians to have a proper regard for their bodies.

I. THE BODY BELONGS TO THE LORD VV. 13 AND 19

The Christian's body, as well as his soul, is the property of the Lord. Therefore, he is not at liberty to use it for any purpose save to glorify the Lord. Some professing Christians have no higher conception of the body than that it is merely an old garment to be used until worn out and then to be cast aside. Such a view is utterly unscriptural. The Scriptures declare that the body is for the Lord. It is an illegal thing to use the property of another against his consent and for purposes which are dishonoring to him. The Christian's motto is, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." It

was through the body of the Lord that the great facts of our redemption were accomplished. His body was the instrument of the incarnation and manifestation of God among men, of the death and resurrection by which we are saved. His purpose in our redemption was in part, at least, that our bodies should be the instruments for the accomplishment of His will. This truth realized, as well as the above motto accepted, will sanctify the common relations of life. It will cause us to be just as sincere in our business, pleasures, and mutual relationships in life as when sitting at the Lord's table. "Holiness unto the Lord" ought to be inscribed on our banners, and reverently we ought to approach the so-called common things of life.

II. THE BODY SHALL BE RESURRECTED. VV. 14

Physical death is the suspension of the personal union between the soul and the body, but this separation is only temporary. In God's own time He will rebuild the house which has been taken down in death, on a more glorious plan. That plan will be realized in the resur-

rection. The body rebuilt, or resurrected, becomes the eternal dwelling place of the spirit. That which God so honors as not to allow it to remain forever in humiliation should receive most careful attention from us. Christ has redeemed both parts of our nature; the body has its share in the great salvation. Heathen philosophers despised the body, esteemed it as an old garment to be cast aside. So do some modern heathen philosophers. Christ's coming in the flesh has swept away such notions forever. This truth touching the resurrection and glorification of the body when fully apprehended has a transforming power over the life.

III. THE CHRISTIAN'S BODY IS A MEMBER OF CHRIST. V. 15

The Church is an organism having many members each performing separate functions and all vitally related to each other, being united to Jesus Christ by the Holy Spirit. Since the believer is a member of Christ, he must touch and use his body with the same reverence as he would that of Christ. Who would not reverently approach the body of the Sinless

One? In view of this fact who dares practice the sins of uncleanliness or in any way abuse his body? What awful sin to take a member of Christ and join it unto a harlot! This solemn truth needs to be set forth clearly for the salvation of many who have never been taught.

IV. THE CHRISTIAN'S BODY IS THE TEMPLE OF THE HOLY SPIRIT. V. 19

Marvelous dignity is placed upon the body. God's dwelling place on earth is now the redeemed body instead of the temple at Jerusalem. The body was bought by Christ's death on Calvary for the purpose of making it a temple of the Holy Spirit. The body of every believer is for that purpose. If the sinless Spirit is to dwell in the body it must be kept clean. He, the Holy Spirit, will not abide in a filthy house. To defile the body is to insult the Holy Spirit. The defiling of the body by fornication is the most awful sacrilege. Such pollution not only deprives us of the sweet companionship of the Spirit but exposes us to God's wrath. "If any man defile the temple of God, him shall God destroy; for the temple

of God is holy, which temple ye are" (v. 3:17). This truth apprehended, solves forever the problem of licentiousness, the use of tobacco, gluttony, or abuse in any way whatsoever. In view of this the apostle exclaims, "Flee fornication; every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body."

V. THE CHRISTIAN'S BODY IS REDEEMED. V. 20

The redemption of the body cost much. It was bought at the infinite price of the blood of the Son of God. It is His property; the redeemed body is no longer our own. We are bound to care for it as the property of another. Guarding our health is a part of our religion. We estimate things by what they cost. When we place that estimate on our bodies we will be very jealous of their purity. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19).

VI. THE CHRISTIAN'S BODY IS INTENDED FOR THE GLORY OF GOD. V. 20

"Therefore, glorify God in your body." The Revised Version omits "and in your spirit." This places the emphasis where the whole argument rests, namely, upon the body. There is a sense in which we may speak of a loss to God if we prostitute our bodies. The avowed purpose of God in creation and redemption is His glory. To be careless in the use of our bodies, or to prostitute them, will rob Him of His glory. In this section of Scripture we see the mind of the Spirit as to the human body and it should arouse us to the true sense of our duty to it.

VII

MARRIAGE; ADVICE TO THE MARRIED, AND TO THE UNMARRIED.

Chapter 7

The oldest and most important institution in the world is the family. It is the foundation stone upon which all other institutions are built. The importance of the family to the Church, society, and the nation cannot be overestimated. In the measure that the home is kept pure and strong will the Church, society and the nation be pure and strong. Corrupt the home and they are all corrupted together. Corruption at this fountain head is suicidal. Once you tear out the foundation of the building, the whole structure comes tumbling down.

The foundation upon which the home is built is marriage. There is no more important theme in the whole realm of Christian ethics than marriage. Perhaps no subject is more neglected by ministers and teachers than this. As a result few young people entering

its sacred relationships understand its significance. In fact, marriage has become a frivolous affair—a mere joke. The magazines and newspapers which come into our homes are filled with articles which lower the dignity of the marriage relation. This has become a serious menace to the morals of our land. Then public lecturers have become vitiated with this same virus. It has come to this awful state, where scarcely a lecturer comes before our boys and girls in the high school, at the most impressionable age, without in some way making marriage a subject of jesting. It is scarcely better in our colleges. But that which outdistances all is the criminal practice of fathers and mothers who begin to tease their children about being in love with the boys and girls in their tender years, before any such thoughts enter their pure minds. In this way their minds are corrupted from the beginning. Need we wonder that the divorce evil is increasing at such a fearful rate, blighting the morals of our land, when the children are under such pernicious influence from their tenderest years to maturity? It is bad enough that our mag-

azine writers and lecturers have fallen to such an infinite depth, but that fathers and mothers have fallen into this pernicious practice is beyond temperate speech to utter. The least that can be said is, God pity the child who has been so unfortunate as to have such a father and mother. The following are offered as the principal teachings of this chapter on marriage.

I. INSTRUCTIONS, CHIEFLY TO THE MARRIED
VV. 1-24

1. *God intended that men and women should marry* (v. 4; compare Genesis 1:27). This intention is shown from the fundamental fact of sex. God did not make the sexes out of idle experimentation. He fully knew His intentions before the act of creation. We grant, however, that some specimens of men and women almost seem to have been created without a purpose. One cannot help wondering what some men and women were made for. The one is incomplete without the other. It was of man, in the generic sense, that God said he was created in His own likeness and

image. Therefore, that likeness and image can be realized truly only as the male and female are united. Woman is man's complement. When this is realized by her she will not be his competitor, but his helper.

2. *God's purpose is monogamy* (v. 2). God's thought for the race is one woman for one man and one man for one woman. Any other view is both unscriptural and unnatural, for unless the affections are perverted they cannot be divided. The conjugal love of the man focalizes in the woman and that of the woman focalizes in the man. The law set forth by Christ when He said no man can serve two masters, obtains in the marriage relation. No man can really love two women; neither can any woman really love two men. Any longing outside of the lawful companion is not love, but lust. Besides, when there is a real union in the case of both husband and wife, never another thought is entertained as to another object upon which to lavish the affections, but all love and devotion centers in the object already possessed.

3. *The mutual relationship of husband and wife* (v. 3, 4). Where there is a real union in the marriage relation, there is a surrender of personality on the part of both husband and wife. There is, likewise, a union of personal traits. Therefore, there is in the ideal marriage a surrender of the baser qualities and a uniting of the virtues of both parties, resulting in a oneness of personality which is better and nobler than either one was alone or, indeed, ever could be. The apostle Peter gives us a very graphic representation of the ideal husband and wife (1 Peter 3:1-7). Since the instructions as to obedience to husbands are usually given to wives by ministers today without consideration of what kind of husbands, I shall reverse the order of the teaching of the apostle and set forth:

(1) The Ideal Husband (1 Peter 3:7). He will show the following traits:

(a) *Reasonableness.* "Husbands, dwell with them according to knowledge." Much of the joy of married life is marred by the

unreasonableness of husbands. Reason, not passion, should govern the treatment of a wife. A woman cannot respect a man who is unreasonable in his demands. In many cases this is the secret of domestic troubles.

(b) *Reverence.* "Giving honor to the wife as unto the weaker vessel." An intelligent perception of the mission of woman causes one to pay homage to her. Naturally the presence of virtuous women subdues the coarseness of men. A husband who realizes the complexity of the being of his wife, and the dignity of the sphere God created her to fill, invariably will deal reasonably with her.

(c) *Conduct conformable to prayer.* "That your prayers be not hindered." This suggests the idea that a man's conduct in his home may affect his prayers. Many a man's prayers go no higher than his lips because of the tyranny in his home. A man's home life is an indication of his character. What he is there he is everywhere. Many men are kind, polite and obliging away from home, but are cross, sullen and mean at home.

(2) The Ideal Wife (1 Peter 3:1-6). She will show the following characteristics:

(a) *Subjection to her husband* (v. 1). "Wives, be in subjection to your own husbands." God made man to be the head of the family. It is the wife's business to be subject to her husband. This the true woman will always be, when her husband shows the characteristics before mentioned. It is natural for her to be subject to him when he is what God intended him to be. Most people see only the duty and submission of the woman to the man without consideration of what the man should be. When we keep before us what kind of husbands we should be, we can consistently teach submission to our wives.

(b) *Purity* (v. 2). "Chaste conversation." The wife must be pure in heart, thought and action. No husband can love and reverence an impure woman.

(c) *Modesty* (v. 4). "Meek and quiet spirit." This does not mean submission occasioned by fear. There is nothing servile in meekness. One of the marked characteristics

in Jesus was that of meekness, but He was no coward. Someone has defined meekness as being "self suppression issuing in benevolent service." The quiet spirit is the opposite of loud and boisterous behavior. A man cannot honor a loud woman. If a wife, then, would be reverenced by her husband she dare not display boisterous and masculine qualities.

4. *No separation allowed* (vv. 5-17). Divorce is forbidden. Marriage is for life. It is not, mainly, a civil institution. That it is a divine arrangement is seen in the adaptability of sex. It dare not be put off at will. This divine arrangement is seen in the Creator's adaptability of sex, and that God Himself sanctified it by performing the first marriage ceremony. The party guilty of a separation and divorce ought to be dealt with as a criminal. He or she ought to be ostracized from society. Yea, more, ought to be imprisoned for life at hard work. Public conscience ought to be awakened along this line. The only qualifications put upon this requirement are: a temporary separation for certain ends, and in

case of the willful desertion of an unbelieving partner.

5. *Be not anxious to change your position* (vv. 18-24). Some ascetics in the church had the idea that since becoming Christians, the marriage relationship should be cast off, thinking it sinful; especially, when the one partner was not a believer. This shows the influence of the materialistic philosophy of the time, which regarded matter as inherently evil. The apostle tells them that, as they were called, they should abide. They should not be anxious to change their estate. He teaches that Christianity does not interfere with the common relations of life, but rather sanctifies them. Urgency of the hope of the coming of the Lord sanctifies everything in life. The one having this hope will sit loose to the things of this life. He will not regard business, or pleasure, or the marriage relationship, as the chief things of life, but, seeing these in their true light, will be concerned chiefly with the hope of completed redemption, which occurs when the Lord comes.

II. INSTRUCTIONS, CHIEFLY TO THE UNMARRIED. VV. 25-40

1. *It is good for the present distress to remain single* (vv. 25-27). "Present distress" has reference to the persecution which was then being waged against the Church. Those who were unmarried found escape from these bloody persecutors much easier than if they had families to care for. This instruction does not obtain now, for no such conditions exist. Under normal conditions it should be the purpose of every man and woman to marry at the proper time, save as the Spirit of God calls certain to work which makes the married life impracticable.

2. *Marriage is not sinful* (vv. 28-35). Some seemed to think that it was sinful to marry. Paul assures them that there is no superior sanctity in the unmarried state. Its advantage consists in that it frees one from many of the distractions in life, giving them greater freedom to engage in the service of the Lord. At the same time, however, he warns them against thinking that marriage is

everything in life, the same as he warns them against making business, or pleasure, etc., one's chief object of interest. He insists that the Christian should sit loose to all earthly relationships and callings. In view of this teaching, the Romish claim for celibacy is false to both reason and Scripture.

3. *Advice to fathers as to their virgin daughters* (vv. 36-38). The father had absolute control over the marriage of his daughter. When circumstances were favorable for the marriage of his daughter, he should feel free to give his consent, as it was not sinful. This is no doubt the plain meaning of these verses. We should guard against the vicious use which is sometimes made of this to justify licentiousness.

4. *The marriage contract is annulled by death* (v. 39). When one or the other of the contracting parties dies, the living party is free from the marriage bond.

5. *Marriage should be only in the Lord* (v. 39). Many times marriage is contracted on

the basis of money, title, or social position, instead of that which is right and honorable. None of these things should enter into the marriage contract, for it is not a commercial transaction. The commercializing of marriage has degraded the marriage relation. Successful marriages are made on the basis of a threefold affinity. Anything short of this must eventually result in disaster. There must be, first, physical affinity. There is something in the very physical makeup of men and women that makes them attractive and complementary to each other. This is most important; yet of itself, is not sufficient. In addition to this there must be mental affinity. Sometimes there may be physical affinity, but mentally there may be no attraction. There should be no union unless there is both physical and mental affinity. Among worldly people, marriages of this sort, may be happy and successful. The third element of true marriage is spiritual affinity. The Lord is pleased only with marriage between His children. This is not to say that the nonchristian man and the nonchristian woman should not marry. The

Christian has no scriptural right to marry outside of the Church. How can a believer be joined to an unbeliever? The physical and mental affinities may be all right, but if the spiritual is lacking the union is not true, for there must be supreme love in every true marriage. If one party hates Jesus Christ, how can the Christian supremely love the one who hates the One that is loved best? Therefore, the union of a believer with an unbeliever should not be. Let it be remembered that the marriage of every Christian with one who is not a Christian is a violation of the commandment of God.

VIII

CHRISTIAN LIBERTY AND FORBEARANCE

Chapters 8-10

This topic might be stated, with reference to its application to present-day life, as the Christian's conscience with reference to amusements, way of spending Sunday, luxury, social affairs, pleasure, kinds of business, ownership of stocks in certain corporations, etc. In our mingling with society, many questions arise such as the above, about which there is no definite agreement among Christians. Our lesson affords principles which are adequate for our guidance in all these problems. The occasion of this teaching was the uncertainty as to the right attitude toward "things sacrificed to idols." These problems were vital while the Christians were in the midst of the heathen; and, with their various modifications, no less vital still. It was customary to divide the animal offered in sacrifice into three parts.

One part was consumed upon the altar, another part was given to the priest, and the third part was kept by the party bringing the offering. The priest's part of it, if he did not need it, was sold in the markets. The part which the offerer kept, sometimes was eaten at home, and sometimes in the court of the temple. The Christian who bought meat in the market was liable to get meat which had been dedicated to the idol god. In fact, it seems that this meat was cheaper than the other meat, making it natural for the poorer people to buy it. Likewise, people who had clear knowledge on the question of idol gods also would buy it. Then, too, one would be invited to eat socially at the table of someone who had kept his portion of the offering, and now set it before the people. Some, with adequate knowledge, had no scruples about it; others, with less knowledge, thought it sinful. To settle this perplexing question of conscience, the apostle addressed himself in this section. We may not have cases which are identical with these, but the principles set forth are of wide and daily application.

I. AN IDOL IS NOTHING. CH. 8:1-6

Paul makes the largest concession to the liberalistic party. They knew that an idol was nothing but a piece of timber or stone. Paul, with all intelligent Christians, knew that there was only the one God, the Creator and Sustainer of all things; and that, therefore, an idol was nothing, had no real existence. To such Christians the eating of such meat was a matter of indifference. To eat made them no better, and to refrain from eating made them no worse. This, all because an idol was not real, merely a superstitious figment of the imagination. It should be remembered that this has reference to things which are indifferent in themselves. We should not make the mistake of widening this principle so as to take in things which are to be condemned in themselves. To apply this principle to things condemnatory in themselves, would be a perversion of Paul's teaching. This principle could not be applied to the use of intoxicating liquors, tobacco, and the holding of stocks in certain corporations, and to certain methods and lines of business, because they are injur-

ious and wrong in themselves. This principle may be applied to such things as are harmless in themselves. Even harmless things may become harmful, if they gain the mastery over one. The necessary instruction is given, as something more than knowledge is required to guide us in these matters. Knowledge alone puffeth up, but knowledge controlled by love will be unto edification.

II. NOT ALL CHRISTIANS HAVE MATURITY OF DISCERNMENT. CH. 8:7, 8

Some Christians still were possessed of the conviction that an idol was really a living and powerful thing. For such persons to sit down to a social meal where such meat was eaten would bring them under bondage to their former sins and practices. The same would be true of those who would purchase any such meat in the market. Further, for such persons to see those who had knowledge of the matter eating such meat, would cause them to stumble. Conditions were such that it was highly important that great care should be exercised lest someone for whom Christ died should be

made to stumble. Christian liberty is limited by consideration for others. No Christian lives unto himself. He is a member of a body; a chain of solidarity unites him to others. Even granting that a man might control himself in such matters as gambling and drinking, he is partaking of that which is the cause of untold suffering and crime in the world. He should consider the conscience of the weak brother, avoiding all appearance of evil.

III. THE CHRISTIAN'S BEHAVIOR IN SUCH CASES CH. 8:9-13

His life should be governed by the principle of love, for love is more important than knowledge (v. 1). This love-knowledge will move a man to abridge his liberty for the sake of the weak brother. The one who has a proper understanding of what idols are can eat such meat with impunity, but, lest he should cause his weak brother to stumble, he should deny himself of his rights. Not to do so is to sin against him for whom Christ died, yea, even against Christ Himself. To tempt weak and ignorant Christians is an awful crime. In all

our actions, our chief concern and main question should be, not, Will it harm me? but, Will it harm my brother? In connection with such action note three things:

First, the fate of the weak brother (v. 11) —*he perishes.* Human sympathy, let alone Christian love, would move a man to consider such loss. Second, the relation of the man to his slayer—*a brother.* Third, what Christ did for the weak brother—*He died for him.* Therefore, to sin against a brother is to sin against Christ, because the brother is a member of Christ's body. Doing that which is innocent in itself, is sinful, if it leads others into sin. If Christ was willing to die for him, should we not be willing to deny ourselves of personal rights for his sake? If we apply this principle to our lives, the question of dancing, theatre-going, Sunday liberties, luxurious living, etc., will be solved.

IV. THE TEACHING EXEMPLIFIED IN PAUL'S LIFE. CH. 9

At Corinth Paul worked with his own hands, lest his mission to them should be misjudged.

He did not ask them for anything in the way of support. By means of his own labors and the donations which he received from the Macedonian churches, he was able to boast that he had not been chargeable to them. They seemed to use this very fact as a proof against his apostleship. He defended himself against this charge by showing that he had a right to have a wife and the enjoyments of a home while they supported him. This right is embodied in a proposition set forth in verse 14. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." This proposition he sustains by the following unanswerable arguments:

1. *Common rights of the apostolic office* (v. 5). From his reference to Peter and the other apostles as enjoying such rights, we infer that it was a right which attached to the apostolic office.

2. *The universal principle of remuneration* (v. 7). The laborer is worthy of his reward. This is set forth under three figures:

(a) The soldier, "Who goeth a warfare any time at his own charges?" The soldier

who lays down his life on the altar of sacrifice in behalf of his own country is entitled to the support of his government. The right is unchallenged. He is not only supported while in the service, but receives wages in addition, and enjoys a pension when old.

(b) The farmer, "Who planteth a vineyard and eateth not of the fruit thereof?" The husbandman who plants a vineyard eats of the fruit without any compunctions of conscience. No one thinks him selfish and greedy for so doing. Even so the minister should receive a reasonable compensation for his work.

(c) The shepherd, "Who feedeth a flock and eateth not of the milk of the flock?" The man who feeds his flock has a right to enjoy the benefits thereof. In the same manner, the minister who gives his energy and time to the Church should receive his support from her.

3. *From the law* (v. 8-10). "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." No one challenges the right of the ox that treadeth out the corn to receive his food. Neither should the right of the minister

to compensation be challenged. The apostle asserts that this statement concerning the ox was not only written for the people of that day, but for us as well. For a man to deprive his ox of food and shelter after having plowed all day would seem extremely cruel. It is certainly no less cruel to starve a minister.

4. *From the superiority of spiritual things over temporal* (vv. 11, 12). "If others be partakers of this power over you, are not we rather?" Lest someone should object to his placing these things on a parity, he insists that if there be any differences, it is that the minister has even a greater right to receive his support than those who deal with the things of time and sense; for spiritual things have a place which is preeminent.

5. *From analogy to the priest* (v. 13). "Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar?" The priests filled their office by divine appointment. Therefore, they had a divine right to their support. The Chris-

tian minister, if he be a minister at all, is officiating by the appointment of heaven. Therefore, he has a God-given right to live from the people he serves. Paul makes a very strong case, but tells us that he waived it in the interests of the weak brother. Lest he should be misjudged he denied himself and labored with his own hands. He brought his life under the most rigid control for the sake of others. If, therefore, Paul would deny himself to such an extent, rather than place a difficulty in the way of any man, it is shown that it should be practiced by those who would eat of the meat.

V. WARNINGS. CH. 10:1-22

1. From the experiences of the Israelites in the wilderness. They failed to enter the promised land despite their promising beginning. They disregarded the Lord's directions, and suffered defeat and disaster as a consequence. Their failures and judgments should be a warning to us, lest we through lack of faith and a desire to walk after our own lust, should fail likewise. We should not even presume upon God's electing love. The devices

of the adversary are many. We should be extremely vigilant. God is faithful and will not allow us to be tempted above that we are able. Through lack of faith and walking after our own lust we may be chastised of God as were the Israelites.

2. *From danger of lapsing into idolatry* (vv. 14-22). It is utterly impossible to have fellowship with Christ in the communion of His body and blood, together with participation in sacrifices and idolatrous feasts. Those who have communed with Christ are under obligation to obey Him and to consider the interests of their fellow Christians, for they are parts of one body. Whatever the cost the Christian must be entirely separate from anything which is in opposition to Christ and His Church. Sitting at the Lord's table puts us under solemn obligation to forsake all others. Christ must have first place, or none at all. He is Lord of all, or not Lord at all. Then, too, their partaking with them who sat at the idol's feast brought them under authority of the idol. The thing which was necessary for

the Christian to do was to free himself entirely from all entanglements with the doings of the heathen, because of the effect upon his own life and because of the effect upon his brother. Again, we are enabled to apply these principles to the matter of dancing, card-playing, theatre-going, etc., because these things are always opposed to Christ and His Church. No man or woman, wholly dedicated to God, ever gave themselves to dancing, card-playing, etc.

VI. THE TEACHING APPLIED. CH. 10:23-11:1

The one who has knowledge should bear with the weak one, and at the same time should seek to teach his brother the truth so as to set him free from bondage and superstition. At the same time, he should not allow the whims and superstitious notions of the weaker man to make him a slave. The glory of God should always be kept in view in all things.

1. The Christian can indulge in "lawful things" only as they are expedient and unto edification (v. 23). There are many things which may be lawful unto us, but it may not

be expedient nor edifying to indulge in them.

2. "Let no man seek his own, but each his neighbor's good" (v. 24). The very principle of love is unselfishness. Therefore, the one wholly controlled by love considers the other's interests rather than his own.

3. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God" (v. 31). The Christian is not at liberty to do that upon which he could not ask God's blessing. It is preposterous to think that you could ask God's blessing upon a winecup, upon dancing, gambling, theatre-going, fashion-hunting, luxurious extravagance, and Sunday desecration.

4. Give no occasion for anyone to stumble (v. 32). We should so live that no one can ever say that we have been the occasion of his downfall.

5. Follow the example of Jesus Christ (ch. 11:1). Christ, through love, gave up all for the sake of others. He did not please himself. Everyone, therefore, who is Christ's, should imitate Him.

IX

PROPER DECORUM IN THE PUBLIC ASSEMBLY

Chapter 11

Questions of a more public nature now come up for consideration. In this chapter consideration is given to the administration of the affairs of the public assembly. The particular abuses referred to are, the improper dress and behavior of women; and, abuses in the administration of the Lord's Supper. The true Christian will be careful to maintain decency and decorum in public worship. The Church is Christ's witness. His witness cannot afford to be careless in matters which seem trivial. How often her testimony is marred through neglect of the little things. The misconduct of the women was occasioned by a perversion of Paul's doctrine of the spiritual equality of believers. In Galatians 3:26-28 the broad principle of spiritual equality in Christ is enun-

ciated. "For ye are all sons of God through faith in Jesus Christ; for as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female, for ye are all one man in Christ Jesus (R. V.)" This principle needs decided emphasis today in some quarters. It was quite in contrast with the modes of thought of that day, especially, with reference to woman's position. The women were regarded as men's chattels. When the truth dawned upon the women that they were not mere toys or slaves nor appendages to men's establishments, they overstepped the bounds of propriety. They even appeared in the public assembly unveiled to engage in prayer and prophesying. The spiritual equality of the woman with the man does not destroy the fact of his headship. Man's headship is a divine decree. A disregard for this truth works disaster to human society. Woman's subordination is social, not spiritual. The husband represents his wife in things civil and social, but not in spiritual matters. In marriage

the woman takes the man's name, not the man the woman's name. Woman's freedom in Christ does not dissolve her social relations, but sanctifies them. The boy in the home, becoming a Christian, is still in subordination to his parents. Personal equality is consistent with social subordination. The application of this principle is Paul's method of dealing with this question. For a woman to appear in the public assembly, disregarding this conventionality,—unveiled,—was not only indecorous, but expressed a desire on her part to exchange sexes; and a disregard for man's headship. Woman is not inferior to man. She may have equal mental and spiritual endowments, but she exercises them in a different sphere. As Christ, though equal with the Father, is subordinate to Him, so a woman's subordination is not out of keeping with her equality.

I. WOMAN'S PLACE AND BEHAVIOR IN THE PUBLIC ASSEMBLY. VV. 2-16

In Paul's effort to correct the abuse which had crept into the Corinthian church, he casts up to light a truth which may be embodied in

a formal proposition, as follows: Woman should show her recognition of man's headship, and her consequent subordination to him, by a becoming dress and behavior. The particular dress referred to in this case was the Oriental veil. This proposition is supported by the following arguments:

1. *The divine order in the scheme of redemption* (vv. 3-5). In this order Christ is the supreme and grand center from which the line descends to man, and ascends to God. The head of the man is Christ; the head of the woman is the man; the head of Christ is God. Man should not thrust himself into the place of Christ—that would be blasphemy. For the woman to assume man's place would not be blasphemy, but it would be a perversion of the divine order. In the public assembly the woman should recognize her place of subordination by the proper dress and behavior. She should appear there, as everywhere, as man's companion, not his rival and competitor.

2. *From moral propriety* (vv. 6-9). For a woman to appear in the public assembly in

that day, unveiled, exposed her to the same suspicion as if she were shaven. Even in our own country and time, a short-haired woman is an object of shame. A woman's character can generally be determined by her hair and dress. Many women professing godliness would be suspected as public characters should they appear on the streets of Paris today, wearing their hair and dresses as they do. Man is the glory of God, therefore, he should appear unveiled. The woman should be veiled because she is the glory of man. She is man's ornament. In this we see a reversal of the order of nature. Among the animals the male is the one clothed with glory and splendor, while his female wears the common and ordinary garb. This makes woman to shine forth in her divinely appointed sphere. She is not lower than man, but in her place of social subordination should wear the conventional sign for such position. Let it be forever noted that subordination does not mean inferiority. Further, the woman was created for the man, not the man for the woman. The true woman now, as always, finds her delight in this; rebel-

lion and insubordination being found only with the imperfect, narrow and ignoble.

3. *From the example of the angels* (v. 10). As the angels veiled themselves in the presence of Jehovah, to show their subjection, so should the women show their subordination by the proper dress and behavior (See Isaiah 6:1-3). She should have the conventional sign which shows her subordination. Observe that, lest woman's position and value be unduly depreciated, the apostle issues the following: "Nevertheless, neither is the woman without the man or the man without the woman in the Lord; for as the woman is of the man, so is the man also by the woman; but all things are of God (vv. 11, 12). God's arrangement is that the woman is man's complement. In the beginning God declared that it was not good for man to be alone. The unit of society, as God constituted it, is the man and the woman united. Man is not without the woman, neither the woman without the man.

4. *From man's intuitive judgment* (v. 13). He now appeals to man's judgment, which

God gave him. The constitution of man's nature is derived from God. Therefore, the laws which He impressed upon it are His revelations. In our lives we should not go against the fundamental laws which the Creator impressed upon our personalities.

5. *From nature* (vv. 14, 15). Woman's unalterable physical characteristics indicate her sphere.

(a) Her mental characteristics indicate her sphere. Although we find her, here and there, through force of circumstance, crowded into the position rightfully belonging to man; and sometimes impelled by her altruistic sympathies; but when left free, she gravitates to her God-appointed sphere—the home.

(b) Her physical frame is lighter, the very texture of her body finer, indicating that she was not made for the rougher life.

(c) Her long hair. Nature gave her long hair, while it gave to the man short hair. Nature puts a distinction between the sexes. Long hair is a dishonor to a man, while it is a glory to the woman. We instinctively, as well

as experimentally, look out for the long-haired man, as well as for the short-haired woman. This distinction should not be ignored even in the Church. To do so is to sin against the God of nature. When God became incarnate and the head of a new race, He appeared not as a woman, but as a man, indicating that in the new race, in the new order of things, man's headship should obtain.

6. *From apostolic authority* (v. 16). Those who were disposed to disregard such powerful arguments were compelled to meet with authority. We should not imagine that now Paul means to give up his arguments; but rather that he appeals to authority to end the controversy, showing that when reason fails, authority must be exercised. May it not be that in the near future, for the restoration and maintenance of the civil and social order, authority must be exercised.

II. THE PROPER OBSERVANCE OF THE LORD'S SUPPER

Fearful abuses had crept into the Corinthian church touching the observance of the Lord's

Supper. It was degraded to the level of a common meal. A full meal seems to have preceded the communion, called the love feast, or *"agape."* It was a meal of fellowship. It seems to have originated from the paschal supper. However, there is historical intimation that among the Greeks there was some kind of a meal of fellowship. Some were rich and brought much provisions; some were too poor to bring any at all. At first, when the members were controlled by the warmth of first love, the provisions were spread before all, and rich and poor partook on a common level. Soon the spirit of common brotherhood waned, and the rich excessively indulged in their abundant provisions, while the poor were left hungry. Then, too, divisions were manifesting themselves even in connection with so unifying an ordinance as the communion of the body and blood of the Lord Jesus Christ. This ordinance typified the most intimate relationship and closest communion, but became the manifestation of party spirit. They failed entirely to apprehend the significance of this institution. They not only introduced into the

Church the practices which were common among the heathen in their feasts; but formed cliques and parties according to their social position, wealth and doctrinal tenets. The existence of these sects proved that they had no proper recognition of the dignity of the Church. Such behavior exposed the poor to open shame. Under such conditions the apostle insists that the Lord's Supper could not be observed.

Touching the communion, observe:

1. *It was instituted by the Lord Himself* and given to Paul (v. 23). It is an unique institution and of divine origin.

2. *Its design:*

(a) It was a memorial to the sacrificial death of Jesus (v. 24). Everything centers in the death of Jesus. It is His death which makes possible the remission of sins. In fact, it is the very foundation of all vital relationship to God.

(b) The present participation in the living Christ (John 6). He is the food of our souls. Our minds, our wills, our hopes center in Him.

(c) A prophecy of Christ's coming again (v. 26). It is to be observed till He comes again. Thus the cross is linked to the throne of God. We shall drink it anew in the kingdom. Heaven will be a most real and enjoyable feast.

3. *It should be preceded by a self-examination* (v. 28). Communicants should enter into a careful examination, not only as to their hearts and lives but as to their apprehension of the purpose of this institution. They should have a proper discernment of the body of Christ, that is, the Church.

4. *Ignorant or wilful abuse* of this institution exposes to the judgment of God (vv. 27, 29). Involved in this judgment is physical affliction. Many are the physical ills which are visited upon our bodies because of our failure to understand the meaning of this ordinance. Then, too, physical death not infrequently is visited upon those who presumptuously approach the Lord's table. Since in approaching the Lord's table we approach the Lord Himself, we should approach it with the fullest preparation of heart.

X

SPIRITUAL GIFTS

Chapters 12-14

The remarkable effusion of the Spirit in Messianic times was predicted by the prophet Joel. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and upon my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:17, 18; compare Joel 2:28, 29). The Lord Himself before His crucifixion promised to send the Holy Spirit to be the helper and guide of His people. This was fulfilled historically on the day of Pentecost. This new dispensation was marked, first, by a great diffusion of the gifts of the Spirit. They extended to all classes—young and old, male and female, rich and

poor, learned and illiterate. Second, these endowments were marked by great diversity. In a church where such conditions prevailed, it would be quite reasonable to suppose that confusion would arise. Divine life suddenly poured into human nature stirred it to unusual power. The same may be expected today. Some will lay claim to these gifts, under delusion. We see on every hand such pretensions today. Some who are imposters may lay claim to them. Some would become inflated with pride because of their gifts. Some would become dissatisfied with their own gifts and be envious of the gifts of others. Some would not give consideration to the rights of others. To the task of correcting these abuses and irregularities, the apostle addresses himself in these chapters.

I. THE INFALLIBLE CRITERION. CH. 12:1-3

When one laid claim to the gift of the Spirit his claim was to be tested. The infallible test which determines whether gifts are spurious or genuine is his conception of, and attitude *toward,* Jesus Christ. Only those who recog-

nize Him as God manifest in the flesh—His vicarious atonement on the cross—and submit to Him as their Lord, the One who actually controls their lives, must be recognized as possessing the gift of the Holy Spirit. If Christ is not Lord of all He is not Lord at all. Christ said that the supreme business of the Spirit when He came would be to testify of Him—to take of His things and show them unto us. He who does not speak of the divine death on the cross does not speak by the Spirit. The soundness of the faith of a man is the sign of his commission from God. Regardless of eloquence or learning, the man who does not thus view Christ should not be tolerated as a teacher, nor even a member of the body of Christ. Too frequently in our day a man's learning or his ordination is considered, while his message and personal life are ignored.

II. THE DIVERSITY OF SPIRITUAL GIFTS CH. 12:4-11

In the Church there are those possessing the gift of wisdom, knowledge, faith, healing power of working miracles, prophecy, discern-

ing of spirits, divers kinds of tongues, and the interpretation of tongues. Whatever the form of the gift, whether of testimony concerning Christ, the working of miracles in demonstration of the power of God, or graces in the life of the individual, they are all manifestations of the same Spirit, dwelling in the Church for the edification of the body. These gifts are not for the purpose of confusion or to minister to the personal vanity of anyone, but for the edification of all. They are not for the profit of the individual, save as the entire body may be helped. The utility and efficiency of the body are greatly increased by the multiplicity of the component membership. So also by the diversity of gifts.

III. THE UNITY OF THE SPIRIT'S GIFTS
CH. 12:21-31

Christian unity is a vital unity, because it is effected by the one indwelling Holy Spirit. This unity amid diversity is represented under the figure of a human body. The Church, the body of Christ, is an organism as really as the human body. Observe:

1. *The human body has many members,* each performing distinct functions for the good of the body. So also has the Church. A multiplicity of organs cannot make a body, neither can a multitude of people make a Church. The Holy Spirit is the unifying power which pervades the whole organism preventing friction.

2. *The members of the Church are mutually related and interdependent,* just as the members of the human body. The welfare of the one is the welfare of the other; the shame of the one is the shame of the other; the glory of the one is the glory of the other; they are united by a bond of mutual sympathy.

3. *The members of the body have their places,* not by their own choice, but by the sovereign will and appointment of God. Since the divine will, not theirs, determines their position in the body, and gifts, there is absolutely no reason for envy and jealousy in the Church. The feet have no right to envy the hands; the ears have no right to envy the tongue; the legs have no right to envy the head; each should be content to do the very best possible in his

place, knowing that his place and work have been given him by the all-wise God.

4. *The members in the body which are the least attractive* and observed are the most indispensable to its existence. The same is true in the Church—the most attractive gifts are the least useful. In the Church, therefore, there should be no rivalry, for each has its place and work by God's appointment. There should be no indifference toward each other, for they are mutually and sympathetically related. The one possessing superior gifts, should not think himself above the other, because they are but different parts of the one body.

IV. LOVE IS BETTER THAN THE MOST EXTRAORDINARY GIFTS. CH. 13

The apostle does not discourage the earnest desire and struggle for the best gifts; but he shows that there is a gift of the Spirit which is better than any of those mentioned—namely, to have the love of God shed abroad in our hearts. Not all can teach, preach, work miracles, speak with tongues, and interpret tongues,

but the gift of love is within the reach of all. The "more excellent way" of the last verse of the twelfth chapter is the way of love, as set forth in the thirteenth chapter. Love is not a mere sentiment or emotion, but a mighty dynamic which transforms the life, expressing itself in practical service to men. Love is the mainspring of all service which counts for anything in the scale of eternal values. Note:

1. *The preëminence of love* (vv. 1-3). It transcends:

(a) Speaking with tongues. For men to possess the loftiest eloquence, to be able to speak in other languages, and to be lacking in love, is to be as sounding brass and a tinkling cymbal. To be able to speak pleasingly and powerfully is desirable, but to love is better.

(b) The gift of prophecy. To disclose the events of the future, to be able to unfold all mysteries, to penetrate the mysteries of nature and providence, is good, but to love is better.

(c) Faith of the most vigorous kind.

(d) Philanthropy of the most generous

sort, prompting one to surrender all earthly goods for the sake of the poor.

(e) Heroic devotion which leads even to martyrdom. All these without love are profitless.

2. *The attributes of love* (vv. 4-7).

(a) It is longsuffering and kind. It means not only to bear long, but to be kind all the while. It is much easier to bear long than to show the spirit of kindness all the while. Patience is a most remarkable virtue.

(b) It is free from envy. Those who love are entirely free from that envy which is engendered because of the good, or the success of others.

(c) It is free from empty boasting. Love has as its supreme aim the doing of good to all and does not seek their admiration and applause.

(d) It is decorous, well behaved. Love is always polite and mannerly. It knows how to behave at all times.

(e) It is unselfish. Love is always seeking the good of others and is forgetful of self.

(f) Does not give way to passion. It does not allow itself to be aroused to resentment, is not quick tempered.

(g) It takes no delight in evil; does not impute evil motives to others; is not suspicious; it is forgiving.

(h) It takes no delight in evil. It has no sympathy with it, but sympathizes with that which is true and has a common joy with it. It beareth all things, that is, it encases itself with its own mantle and shuts all evil out.

(i) It is trustful, hopeful and firm.

3. *The permanence of love* (vv. 8-13). Prophecy, as prediction, will be fulfilled; prophecy, as teaching, will be brought to an end in the day when teaching is not needed. "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest" (Heb. 8:11; compare Jer. 31:34). Tongues shall cease, for as the languages of earth were caused by God's judgment for sin, so shall Christ's redemption bring the nations back to one tongue. Knowl-

edge shall be done away with by the coming of a wider and nobler intelligence. The twilight shall be lost in the day. Childhood shall be lost in maturity, for at Christ's coming we shall see Him face to face and be like Him. Love will always abide, for God is love.

V. THE COMPARATIVE VALUE OF PROPHECY AND TONGUES. CH. 14:1-25

Prophecy is set in the highest place, for it is to declare God's will to men. It is not only to declare God's message to men, but to preach it with authority. It mainly means to forthtell. It was the gift which enabled the speaker to bring the mind of the hearer into touch with God. To speak with tongues meant to speak in other languages, to show that God was supernaturally present (v. 22). Prophecy is assigned the highest place because it is to declare God's will to men, to warn sinners and to edify the Church.

VI. RULES FOR GUIDANCE IN THE EXERCISE OF GIFTS IN THE CHURCH. CH. 14:26-40

1. *Everything was to be done decently and in order* (v. 40). Confusion in the house of

God is never right; some praying, some speaking, some singing, some vieing with each other to see who could outdo, is a reflection upon God. We have some cases similar in our own time, a visit to which would suggest that bedlam itself had broken loose.

(a) With regard to the utterance of tongues, two, and at most three, should speak, and that in succession, while one interpreted. In case no interpreter was present they should refrain from speaking.

(b) With regard to prophesying, only two or three were to speak. The rest were to sit in judgment upon what was spoken. Two were not to speak at the same time. Should one receive a new revelation, he did not dare to interrupt the one who was speaking. The power of the Spirit upon them did not destroy their power of self-control. He declares that the spirit of the prophet is under control of the prophet.

2. *Everything must be done unto the edification of all.* Where there was not intelligent speaking, there would not be edification; and

where there was the confusion of many speaking at the same time, there would be no possibility of understanding.

3. *Women forbidden to speak in the public assembly* (vv. 34, 35). This prohibition rests upon the divine establishment of woman's subordination to man. This, no doubt, refers to interruptions in the assembly and assumption of authority. In such cases women were absolutely prohibited from speaking. This should not be so interpreted as to prohibit women from taking an active part in the services of the Church. Women have a work to do in the Church which alone can be done by them. Those in authority in the Church should recognize her place and authorize her to go forward in her work. Man is woman's divinely appointed head, but he should not interfere with her work in the Church, that is, should have enough judgment to see that she is unhindered in the performance of her mission. Practically in our modern church life, the only places denied the women are that of pastor and ruling boards.

XI

THE RESURRECTION OF THE BODY

Chapter 15

There were some in the Corinthian church who denied the resurrection of the body. The objectors were most likely Grecian philosophers. They seemed to base their objections upon the assumption that a material organization was unsuited to a future state. Then, too, their minds may have been affected by the notion that matter is inherently evil. However, the very presence of these skeptics has given to us this most wonderful apologetic of the resurrection of the body. Denial of the resurrection of the body is a most deadly heresy. Its denial robs the Christian of his most inspiring hope. Christ's death and resurrection are most closely related. His death was not accidental, neither was His resurrection imaginary. Both were in line of prediction.

I. THE CERTAINTY OF THE RESURRECTION vv. 1-22

The certainty rests upon the fact of Christ's resurrection (vv. 20-22). We have seen in a previous chapter that the Church is an organism, as the human body, with Christ at its head. If Christ, the Head, arose, it is certain that the body shall arise also, for just as Adam was our head in the old creation, so Christ is our Head in the new creation. Death came through Adam, but life came through Jesus Christ. The proof of the resurrection of the body must, therefore, be the proof for Christ's resurrection. Christ's resurrection is established by the following arguments:

1. Positively. vv. 1-11.

(a) The results which followed Paul's preaching (vv. 1, 2). No more weighty argument could be urged with this people, or with any people. The most powerful testimony for any claim is the result in the lives of men, Paul asserts that he had preached, they had received, and had been saved by a gospel. That gospel was that Christ died for our sins, was

buried, and arose again. The very essence of his preaching was the death and resurrection of Christ. This they believed, and were saved thereby, leaving no room whatever for them to doubt or deny it, for to do so, was to go back on their own conscious experience.

(b) The declaration of the Scriptures (vv. 3, 4). No particular passage of Scripture is cited, since the whole tenor of sacred writing, from Genesis to Malachi, shows that there was coming a deliverer who was to triumph through suffering. The whole testimony of the Scriptures establishes Christ's resurrection. Christ rebuked His disciples for not believing what Moses and the prophets had spoken on this subject (Luke 24:25-28; see also Psalm 16).

(c) The attestation of a large company of living witnesses (vv. 5-8). After His resurrection He was seen by Peter, then of the twelve, after that by about five hundred brethren at once, most of whom were still living. Following this he was seen by James, then by all of the apostles, and finally by Paul him-

self. Having been seen by so many different persons, under such varying circumstances, left no possible room for deception. The most remarkable of these appearances was to Paul to whom it would be least expected. He was one who was most unwilling to believe and, furthermore, of a mental makeup least likely to be led away from reason to some phantasy.

(d) The transformation of Paul's life (vv. 9-11). He was a strong, resolute man bent on the destruction of the Church. While in the very heat of this relentless warfare, Jesus appeared to him. This vision re-made his entire life, changing its nature and its course. This fact is most important for our consideration. Mental assent to a doctrine, while denying it in the life, is most destructive. Real belief in the resurrection of Jesus results in the transformation of the life.

2. Negatively. Vv. 12-19.

In these negative considerations the position of these skeptics is placed in such a way as to show its absurdity. He uses that form of argument called *reductio ad absurdum.*

(a) Apostolic preaching void (v. 14). The resurrection of Christ was the cardinal truth, the pivotal point of Paul's preaching. If the resurrection of Christ be not a fact, then his preaching was false.

(b) Christian faith unreal (v. 14). If Christ did not arise, their faith was empty, unreal and groundless. A risen and living Savior had been preached. If, therefore, Christ were still in His grave, they were deceived.

(c) The apostles would be liars (v. 15). They testified that God had raised Christ from the dead. If He arose from the dead, then resurrection from the dead is possible.

(d) All would still be in their sins (v. 17). Christ's resurrection was the proof that His mission was accomplished (Romans 4:25). If He did not arise, He was defeated; sin was uncancelled; therefore, our guilt still attaches to us; we are still in our sins.

(e) Those who had fallen asleep had perished (v. 18). If such be true, these men like

Stephen were deceived, and hope for them is utterly baseless. If such monstrous conclusions be true, Christians are most to be pitied of all men. To deny the resurrection of Jesus is to prove Christianity a delusion; but he cannot remain to deny such foolish assertions. The facts were such as to sweep away such assertions and allow faith to triumph.

II. THE ORDER IN WHICH THE RESURRECTION WILL TAKE PLACE. vv. 23-28

1. *Christ, the first fruits.* He was the first to arise from the dead. Before Him there had been none to come forth from the grave as He came. In some cases, at His command, the spirit returned to the body, but it was the same old body which had not been set free from the power of corruption and limitations. Christ's body is the new, incorruptible body.

2. *Those that are Christ's at His coming.* The resurrection of those that are Christ's occurs at His second coming (v. 23; compare 1 Thess. 4:16, 17). This is a graphic picture of that time when Christ, as the Captain of our

salvation, the Deliverer from death, will be seen leading His own, who follow, in ranks and orders, in the pathway which He opened through His resurrection. This is the first resurrection, and takes place at His coming.

3. *Then all the rest of the dead at the end* (v. 24). Between these events a period of a thousand years intervenes, which will be the Millennial Kingdom. After He has completed the work for which He came, namely, the bringing of all things under the rule of God; when His mediatorial work is finished, He will hand over the conquered universe to God who will then rule forever. When this is done, Christ will resume His place of coequality with the Father.

III. REGENERATED AND TRANSFORMED LIVES, THE ATTESTATION OF THE RISEN LORD
VV. 29-34

Continuance in sin is evidence that one is ignorant of the true God. God can be known only as men surrender to Him and walk in obedience before Him. We all need to learn

that we can make God known to others only as we live in obedience to Him. God is not made known to others by argument. Those who are called His children certainly should know their Father.

IV. THE NATURE OF THE RESURRECTION BODY vv. 35-58

There were those in that church who still raised questions. They inquired, "How are the dead raised, and with what body do they come?" If the dead were raised, they desired to know with what body they came forth from the grave. All are bound to concede that great mysteries surround this matter, but even though we cannot explain, we can and should believe; since God has promised that we shall live beyond this present life, we can rest assured that His word will not fail. The trumpet of God will sound and we shall be raised incorruptible. In death there is a suspension of the personal union between the body and soul, and the body is resolved into its chemical elements. In death, then, the body is disorganized, the house thrown down. In the resur-

rection the body is reorganized, the house built up again. In the rebuilding of the body, such parts and functions as are no longer needed are left out, and the whole is organized upon a different basis adapted to the heavenly life. Whatever changes are made, the identity is not lost. If the doctrine of the bodily resurrection be true, we shall most surely recognize each other in heaven. The apostle teaches that the resurrection body will be an incorruptible one, not again subject to decay. It will be glorious—the shame and dishonor which attaches to our bodies here will be removed forever. It will be powerful. Here we are weak, but there our bodies will be strong. In that changed estate our bodies will be spiritual. Spiritual bodies, however, should be distinguished from spirit; spiritual bodies are the habitations of the spirit.

V. THE PRACTICAL EFFECT OF CERTAINTY OF CONVICTION TOUCHING THE RESURRECTION OF THE BODY

1. *The firm establishment of the believer in his internal and personal life* (v. 58). "Where-

fore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord." Certainty of conviction touching our risen Christ is our sure defense against the assaults on faith. Assurance of life, is to all who are united to Him. Christ is the head of a new and victorious order of humanity.

2. *Life of abounding service* (v. 58). Belief in Christ's resurrection nerves men for conquests in the name of Christ; knowing that their labor is not in vain in the Lord, they go on to success.

3. *Generosity in financial support* (16:1, 2). The giving of our means for the support of the Lord's work is to be done in the light of the lofty truth of the resurrection of Christ and His people. Resurrection is the inspiration for this work of unselfishness. This truth has an important bearing upon church life today. In the measure that men deny this truth they become parsimonious with their money. Stinginess, therefore, is a denial of

the cardinal truth of Christ's resurrection. Loyalty to Christ means liberality in giving for the support of His work.

The writer begs the reader, before casting aside this little book, to think back over the problems considered and apply their fundamental teachings to the changing order of things through which the Church and society are passing.

As a student of the times he views with deep concern the chaos of the religious and political world; he is filled with hope as to the issue, for God rules. The Church, under God, can do much to strengthen and develop the "things that remain," if she will emphasize the basic principles considered in these lectures. His closing exhortation is: "Watch ye; stand fast in the faith; quit you like men; be strong. Let all that ye do be done in love"—"If any man loveth not the Lord, let him be anathema. Maranatha. The grace of the Lord Jesus Christ be with you. My love be with you all in Christ Jesus."

APPENDIX

Outline of First Corinthians

INTRODUCTORY

CORINTH. In Paul's time Corinth was the largest city in Greece. The population was a mixed multitude. Its religion was the most debased. In Acts 1: 1-18 an account is given of the founding of a church by Paul on his second missionary journey.

THE OCCASION OF THE WRITING OF THE EPISTLE

1. Rival factions contending against each other.
2. Failure to carry out church discipline.
3. Litigation among church members.
4. Indifference to the gross immorality of the Corinthians.
5. Letter requesting information on—
   a. Marriage and divorce.
   b. Food connected with heathen sacrifices and festivals.
   c. Spiritual gifts.
6. Disorder in the public assembly.
   a. Unseemly behavior of women.
   b. Abuse of the Lord's Supper.
7. Denial of the resurrection of the dead.

OUTLINE

A. GREETING. Ch. 1: 1-3.
B. THANKSGIVING. Ch. 1: 4-9.

C. Church Factions. Ch. 1: 10-4: 21.
  I. The fact stated (1: 10-12).
  II. The problem considered (1: 13-4: 5).
    Proposition 1. Factions caused by an improper conception of the Headship of Christ.
    Proposition 2. Factions caused by a false conception of the Gospel (1: 17-25).
    Proposition 3. Factions caused by an improper conception of the constituent elements of which the Church is composed (1: 26-31).
    Proposition 4. Factions caused by failure to apprehend that the apostle's ministry was not in words of human wisdom but in the power of the Holy Spirit (2: 1-16).
    Proposition 5. Factions caused by a false conception of the Christian ministry (3: 1-4: 5).
      a. Servants of God (3: 5, 6).
      b. They are one—equal in rank—same message —same object (3: 8, 9).
      c. Every minister must answer to God for his work (3: 10-21).
      d. Ministers are the property of the Church—not the Church property of the ministers (3: 22, 23).
      e. Ministers are God's stewards. (4: 1-5).
  III. Conclusion (4: 6-21).
    1. Sharp rebuke (4: 7-13).
    2. Father's entreaty (4: 14-17).
    3. Appeal to apostolic authority (4: 18-21).
D. Church Discipline. Ch. 5.
  I. The occasion.
    1. The church of Corinth was guilty of tolerating a man within her communion who was guilty of incest —an immorality to which licentious Corinth was a stranger.

2. The church even gloried in this rather than mourned (V. 2).

II. The authority of the Church to discipline her members.
1. Everybody has the inherent right to pass judgment upon her members, to decide who shall be members and how they shall behave.
2. Apostolic command and precedent (V. 4).

III. The necessity for church discipline (VV. 4-6).
1. To save the individual (VV. 4 and 5).
2. To keep the church pure (V. 6).

IV. The grounds upon which church discipline is to be administered (VV. 9-11).
1. Licentiousness (V. 9).
2. Covetousness (V. 10).
3. Extortion (V. 10).
4. Idolatry (V. 10).
5. Raillery (V. 11).
6. Drunkenness (V. 11).

V. The salutary effects of Church discipline.
1. Upon the person disciplined (2 Cor. 2: 6, 7).
2. Upon the church herself.

E. Litigation Among Church Members. Ch. 6: 1-11.

I. The scandal of it (V. 1).
1. It is treason against Christian brotherhood.
2. It insults the dignity of the Church.
3. It reproaches Jesus Christ.
4. It outrages the dignity of the Gospel.
5. It dishonors God. Of Him are we joined to Christ.

II. The absurdity of it (VV.2 and 3).
1. It is unprofitable.
2. It mars brotherly feeling.
3. It is incongruous to the Christian's calling and dignity.

a. The Christian called out of the world to be a light unto it.
b. The saints shall judge the world.
c. The saints shall judge angels.

III. The remedy for it (VV. 5-7).
1. Arbitration (V. 5).
2. Suffer loss (V. 7).

IV. The penalty of it (VV. 8-10).

F. The Christian's Estimate of His Body. Ch. 6: 12-20.
1. Lawful things may not be expedient.
2. Lawful things must not gain the mastery.

I. The body is for the Lord (VV. 13 and 19).
II. The body will be resurrected (V. 14).
III. The Christian's body is a member of Christ (V. 15).
IV. The Christian's body is a temple of the Holy Spirit (V. 19).
V. The Christian's body is redeemed (V. 20).
VI. The Christian's body is intended for God's glory. (V. 20).

G. Marriage—Advice to the Married and to the Unmarried. Ch. 7.
I. Instruction chiefly to the married (VV. 1-24).
1. God intended that men and women should marry (V. 4).
2. God's purpose is monogamy (V. 2).
3. Mutual relationship of husband and wife (VV. 3 and 4). Compare 1 Peter 3:1-7.
(1.) Ideal husband (V. 7).
a. Reasonableness. "Dwell according to knowledge."
b. Reverence. "Giving honor as unto the weaker vessel."
c. Conduct conformable to prayer. "Prayers be not hindered."

(2.) Ideal wife (VV. 1-6).
a. Subject to her husband (V. 1).
b. Purity (V. 2). "Chaste conversation."
c. Modesty (V. 4). "Meek and quiet spirit."
4. No separation allowed (VV. 5-17).
5. Be not anxious to change your position (VV. 18-24).

II. Instruction chiefly to the unmarried (VV. 25-40).
1. Good for "present distress" to remain single (VV. 25-27).
2. Marriage is not sinful (VV. 28-35).
3. Advice to fathers as to their virgin daughters (VV. 36-38).
4. Marriage contract annulled by death (V. 39).
5. Marriage should only be "in the Lord" (V. 39).

Successful marriages are made on the basis of a threefold affinity:
a. Physical.
b. Mental.
c. Spiritual.

H. Christian Liberty and Forbearance. Ch. 8-10.
I. An idol is nothing (8:1-6).
II. Not all Christians have maturity of discernment (8:7, 8).
III. The Christian's behavior in such cases (8:9-13).
IV. The teaching exemplified in Paul's life (9).
V. Warnings (10:1-22).
1. From experience of the Israelites in the wilderness (VV. 1-13).
2. From danger of lapsing into idolatry (VV. 14-22).
VI. The teaching applied (10:23-11:1).
1. The Christian can indulge only in "lawful things" as they are expedient and unto edification (V. 23).
2. "Let no man seek his own, but each his neighbor's good" (V. 24).

3. "Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God."
4. Give no occasion for anyone to stumble (V. 32).

I. Proper Decorum in the Public Assembly. Ch. 11.

I. Woman's place and behavior in the public assembly (VV. 2-16).

1. The divine order in the scheme of redemption (VV. 3-5).
2. From moral propriety (VV. 6-9).
3. From the example of the angels (V. 10).

Note: Corrective against the undue depreciation of woman (VV. 11, 12).

4. From man's intuitive judgment (V. 13).
5. From nature (VV. 14, 15).

Woman's unalterable physical characteristics indicate her sphere.

a. Her mental characteristics indicate her sphere.
b. Her physical frame is lighter—texture of her body finer—indicating that she was not made for the rougher life.
c. Her long hair. Nature gave her long hair while it gave to the man short hair.

6. From apostolic authority (V. 16).

II. The Proper Observance of the Lord's Supper (VV. 17-34).

Note the abuses censured:

1. The Supper was degraded to the level of a common meal;
2. Divisions were in evidence (V. 18).

Touching this unifying ordinance, observe:

1. It was instituted by the Lord Himself and given to Paul (V. 23).
2. Its design:

a. A memorial of the sacrificial death of Christ (V. 25).
b. A present participation in the living Christ.
c. A prophecy of Christ's Coming again (V. 26).

3. Self-examination should precede participation in it (V. 28).
4. Ignorant or wilful abuse of this institution exposes one to the judgment of God (VV. 27, 29).

J. Spiritual Gifts. Ch. 12-14.
I. The infallible criterion (12:1-3).
II. The diversity of spiritual gifts (12:4-11).
III. The unity of the spirit's gifts (12:12-31).
IV. Love is better than the most extraordinary gifts (13).
1. The pre-eminence of love (VV. 1-3).
2. The attributes of love (VV. 4-7).
3. The permanency of love (VV. 8-13).
V. The comparative values of prophecy and tongues (14:1-25).
VI. Rules for guidance in the exercise of gifts in the Church (14:26-40).
1. Everything must be done "decently and in order" (V. 40).
a. With regard to the utterance of tongues, two, and at most, three should speak; and that in succession, while one interpreted;
b. With regard to prophesying, only two or three were to speak, the rest were to sit in judgment upon what was spoken. Two were not to speak at the same time.
2. Everything must be done unto edification of all.
3. Women forbidden to speak in public assembly (VV. 34 and 35).

K. The Resurrection of the Body. Ch. 15.
I. The certainty of the resurrection (VV. 1-22).

Christ's resurrection established by the following arguments:

a. Positively (VV. 1-11).
   1. Results which followed Paul's preaching (VV. 1, 2).
   2. Declarations of the Scripture (VV. 3, 4).
   3. Attestation of a large company of witnesses (VV. 5-8).
   4. Transformation of Paul's life (VV. 9-11).

b. Negatively (V. 12-19).
   In this connection he aims to show the absurdity of the skeptics' position.
   1. Apostolic preaching void (V. 14).
   2. Christian faith unreal (V. 14).
   3. Apostles would be liars (V. 15).
   4. All would still be in their sins (V. 17).
   5. Those fallen asleep had perished (V. 18).

II. The order in which the resurrection will take place (VV. 23-28).
   1. Christ the first fruits (V. 23).
   2. Those that are Christ's at His coming (V. 23). Compare 1 Thess. 4:16, 17.
   3. Then all the rest of the dead at the end (V. 24).

III. The nature of the resurrection body (VV. 35-58).
   The resurrection body will be:
   1. Incorruptible (V. 42).
   2. Glorious (V. 43).
   3. Powerful (V. 43).
   4. Spiritual (V. 44).

IV. The practical effect of certainty of conviction as to the resurrection of the body.
   1. Internal and personal life firmly established (V. 58).
   2. Life of service (V. 58).
   3. Generosity in financial support (16: 1, 2).

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